

A
S E R M O N
P R E A C H E D -
A T
H I E W O R T H

At the Funerall of
EDMUND WARNEFORD Esq.

By
T H O M A S H A U S K I N S
Minister of Gods Word.

On the 24. of *August.* 1649.



OXFORD,
Printed by H. HALL. *An. Dom.* 1651.

ST. R. M. O. N.

PRINTED

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THE WORKS

OF

EDWARD W. ...

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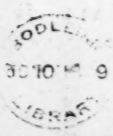
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A PRAYER.



LORD be gracious unto thine Handmaid and her little ones, whom by thy suddaine stroake thou hast made fatherlesse and widdow, In the sence and Conscience of that Christian duty which as members of the same Body wee do owe one to another, we do desire to grieve with and for them, and in testimony thereof in their behalfe to pray, saying:

O Blessed Lord God, as thou hast sadly humbled thy Handmaid in her outward Condition, so do thou truly and savingly humble her in her Soule for Sin, which is the meritorious cause of all the evils and sufferings which the Sonnes and Daughters of Adam do feeble or feare: and let her so weep for the one, as not weeping for the other Blessed is the man, and thrice blessed is the Woman whom thou chastnest, and whom together with the outward chastisement thou dost thus humble and teach them one of thy Law. And forasmuch as thou hast promised that all things shall worke together for good to those that love God: O Lord do thou shed abroad thy

• Love, and the love of Thee into her heart, whereby
• she may be made capable of the good therein pro-
• mised unto thy servants. and then doe thou make
• a gracious performance and accomplishment of the
• same. O let this sore and sharplosse and crosse be
• so over-ruled and sanctified by thee, as that it may
• some way or other, yea every way turne to her spi-
• rituall good and gaine. It is good for me, saith Da-
• vid, to draw neare to thee; it is good may she say,
• and we say for her and us all, to draw farther off,
• as from the Cares, so from the comforts of this
• world, and to draw neare, even nearer and nearer
• both in our affection and in our conversation to
• thee. O let this heart-piercing affliction drive and
• draw thy servant neare unto thee, nearer and nea-
• rer in the feare of thee, faith in thee, love toward
• thee, communion with thee, obedience to thee, and
• dependence upon thee. In these waies, and by these
• means, do thou first of all fit her, and then do thou
• bestow upon her both inward and outward consolations.
• Let her so weep as if shee wept not, so weep
• for the losse of one comfort, as one that hath not
• lost either all, or the maine of comfort. Let her so
• weep as not to murmur and repine at the dealing
• of thee the onely wise God, and Sovereigne Lord
• of all, but still let her in faith and patience possesse
• thee and her selfe, let her so weep for the losse of a
• Creature-comfort in a loving husbandas, rejoycing
• that she hath him the way of beleeving, and obey-
• ing shall ever have a faithfull Creator and a
• most

most loving Saviour. Thou who art the Comforter of those who are cast downe, do thou both counsell and comfort her in this tribulation. Let her be able to do all things, and to suffer all things, through a Christ strengthening her. Let thy directing, assisting, comforting, supporting grace, be sufficient for her in and against her owne weakness, and against the strength of all adverse temptations.

Lord be thou a Father of all mercies & blessings to the Children, who by this sad hand of Divine providence are become fatherlesse. O thou just and righteous God, what shall we who are Parents in our Confessions say unto thee, but this, to wit, that there is sin enough in the best of Parents, for which thou mightest if thou wouldest in thy just displeasure curse them, as well in the fruit of their Loines, as of their Labours: in which regard it is the humble and earnest desire of every knowing and devout Parent, that for Christ his sake (who did beare the Crosse and the Curse) thou wouldest take away the curse, which is not onely due to them in their owne persons, but which is moreover due to theirs for their sake: and this as we hope, was the desire of the Parent here, when he was alive. In prosecution of which his desire, he being now departed, and immediately to be laid in dust, we humbly pray thee, that the good which was in him, may live and dwell, may thrive and grow in his children. But as for the evill which was in him. Oh let it be through
the

the power of thy preventing grace declined by them.
and through pardoning grace let it not be imputed
to them, or visited upon them. Provide for their
education in the knowledge, and faith, and feare of
thee, the onely true God, and of Iesus Christ whom
thou hast sent. Yea as they shall grow in yeares so
let them grow in all grace, and in speciall in the
Love of thee, and under thee in mutuall love and
helpfulnesse each to the other. Now they are forsaken
by the father of their flesh, let it appeare that
they are taken up and owned of thee the everlasting
Father, and Father of their spirits. Let what is
wanting to them be by a good and just hand of Pro-
vidence in due time supplied, and let what they
have be in the meane time, and alwaies by a blessing
sanctified: whatsoever they have, or whatsoever
they want, let them not want a portion of grace
from thee here, and a portion of glory with thee
hereafter. A M E N.





I Cor. 7. 29, 30, 31. *But this I say brethren, the time is short. It remaineth, that both they that have wives, be as if they had none: And they that weep, as though they wept not; and they that rejoyce as though they rejoyced not; and they that buy as though they possessed not: And they that use this world, as not abusing it: for the fashion of this world passeth away.*



Shall begin my Sermon with the very words of my text, saying, *Brethren, the time is short*, the time I meane for my present discourse is short. (for custom, you know, con-

fines me to an houre) It remaineth therefore, that (as persons who are straitned for want of time) I make so much the more hast, not spending one minute of this short time in any impertinent, needlesse, or complementall circumstances. And for that cause as well

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as others, I shall altogether forbear whether in the beginning, or ending of my Sermon, to speake in the way of such praises and commendations, which any of you doe know, or may think to be due unto the dead, and instead thereof I shall wholly and solely apply my selfe unto the end, for which I was requested hither, and that is, *To minister a word in season* for the edification of the living, such instructions in speciall as are either expressed in, or may be deduced from the words, which I have read unto you.

I shall with a very quick dispatch as in one, or two minutes passe through the *context* to the *text* and then forward. As for the *context* then, this onely I shall say, *to wit*, That the *Apostle* in the beginning of this chapter doth resolve certaine Questions, or cases propounded to him by the believing *Corinths* concerning marriage and divorce, and from thence he proceeds in the progresse of the *chapter* to give counsell and advice to Masters and Servants: what his resolves, caveats, & decisions were in the severall cases propounded, I shall referre you
(as

(as *Christ* did the young man in another case *Luke. 10. 26.*) to what you find written and recorded in the *chapter* it selfe , which you may read at your leasure. Now in the close of these decisions the *Apostle* layes down & asserts a known truth, the knowledge & use whereof being of universall concernment, he doth therefore direct and exhort all persons of all sorts, both married and unmarried, rich and poore, bond and free, accordingly to improve it, and this he doth in the words which I have read unto you; in which words wee have two things considerable, 1. The preface or introduction (*But this I say brethren*) 2. The substance or maine matter, and that consists in the whole, which followeth.

The preface or preamble is in these words (*this I say, or, this I affirme, or openly avouch*) To insist largely upon this preface. were to make a businesse of a by-matter, and to rest, or sit down in the porch, which was built, for a more sightly and convenient entrance into the House; and therefore I shall lightly passe it over, onely by telling you, that the scope and end of such preambles,

or introductions, is to beget the more diligent, and exquisite attention; as if the *Apostle* had here sayd, what was usuall with *Christ* to speake in his Sermons, and what is frequently sayd by the *Spirit*, to the *Churches of Asia*, *He, that hath an eare to heare, let him heare.* And let this be the use, which I shall intreat you to make of this preface, let it awaken and quicken your attention; upon the hearing of these words from the mouth of *Saint Paul* (*This I say, brethren*) I shall desire you to be as erect, as attent, as intent, as was *Samuel* upon the calling, and recalling of his name, saying, speake brother, speake *Paul*, speake Lord, and speake to both eares; for with both eares thy servant heareth.

And let so much suffice to be spoken, as in passage to the substance, or matter of the words, in which are three things considerable, first a doctrine, or an assertion (*The time is short*) secondly the use and application of that doctrine, (*It remaineth, that both they that have Wives, be as if they had none; And &c.*

Thirdly a motive, or argument to enforce, or set on the sayd severall uses of the doctrine

doctrine (*For the fashion of this world passeth away*) The word translated [*fashion*] is emphaticall, and signifies the visage, out-side, accidentall external figure of a thing without reall substance, as if all the things in the world were but a meere surface, a vain and empty outside, & the word translated [*passeth away*] signifies likewise to cozen, or subtilly to deceive, so that if the words had bin thus rendred, *The visage of the world deceiveth*, the translation had beene sufficiently suitable to the originall and very agreeable to the truth, and very profitable to edification, it being as well true, that the world doth deceive us, as that the world doth vanish & passe away; & which of these two translations is more agreeable to the *context*, and to the mind of the *Apostle* in this place, seemes to me very hard to determine, especially if we consider all circumstances, which I cannot now stand to mention, and much lesse to debate. Let it be sufficient to tell you, that the world doth soone vanish and passe away, and by its sudden vanishing and passing away, it doth usually cozen & deceive us, and therefore we should *So weep*
and

and so rejoyce, as if we did not weep and rejoyce.

There are indeed according to diversities of copies, some different readings of the words; but because the differences are very small, *to wit*, about the placing and pointing of the words, which will not vary the sense, I will not therefore, spend any scruple of this short time in the mentioning, or relating of differences so inconsiderable, but will come forthwith to the doctrine of the text, set downe in these words, [*The time is short*]

The word translated [*short*] doth properly signify Contracted, it being a Metaphor (as say the learned in that language) taken from Sailors, who when they draw nigh the shore, use to contract, or role up their sailes: or, from a peece of cloth rolled up into a little compasse, onely a scantling left at the end, so that the word according to its significancy might thus be rendered, *The time is curt or curtaile*; and to signify how curt the time is, the *Apostle* doth curtaile, or cut short his speech: for the verbe is not expressed in the originall (wherein we onely read, the Substantive and

and Adjective without the Copulative, (*Time short*) but is left to be understood; and it is as if *Saint Paul* had more fully told us, That our time is reduced, or brought into a very narrow compasse, we having but a short remnant, or scantling of time. The doctrine is (as you plainly perceive) like the time, *very short*. If you desire to have it enlarged, I shall thus deliver it with reference to the context in the following words, *to wit, Whatsoever our state, relation, or condition be in this world, whether we be married, or unmarried, rich, or poore, bond, or free, the time with all of us is but short.*

This doctrine is a truth so unquestionable, that any one without breach of modesty, may boldly avouch it in the very phrase of the *Apostle*, saying, *This I say, the time is short*: & for bare conviction, it is enough to say it, without offer of any farther proofe: But because it is both usual & usefull, especially for the making of a due impression upon the affections, not to passe over plaine, and confessed truths without some proofes & illustrations from Scripture, I will therefore (not so much to convince, as to affect you)

demonstrate, and illustrate the truth here asserted, by declaring in what respects *Saint Paul* doth here avouch *the time to be short*; for which purpose know you, that *Saint Paul* affirms *the time to be short* in two respects, first in respect of the neere approach of *Christs* coming to judgement. Secondly in respect of the neere approach of death, *1 The time is short betwixt, and the coming of Christ to judgment.* There is reason to conceive, that this is a prime part of the *Apostles* meaning in the text: for besides that it is the judgment of some learned Interpreters, that *Saint Paul* doth immediately aime at this, let it be farther considered, that it is ordinary with the *Apostles* to presse *Christians* to duty with arguments taken from the propinquity of *Christs* second coming; for which, see *Phil. 4. 5. 1 Pet. 4. 7.* Now if this be the meaning of the *Apostle* in saying, that *the time is short*, so wit, That *Christ* will ere long come to judgement, the following Scriptures, for the confirmation thereof may be alledged *Phil. 4. 5. 1 Pet. 4. 7. 1 Jam. 5. 8. Rev. 22, 20.* There we read, that *The Lords coming draweth nigh, is at hand,*
that

that the end of all things is at hand, that Christ will come quickly &c.

If it be objected, that the Saints are ready to thinke and complaine, that it is long ere Christ will in this sort come *Rev. 6. 10* & that they do frequently say in respect of Christs coming to them in glory, as David saies in respect of Gods coming to him in grace, *Psal. 101. 2. Lord when wilt thou come unto me.* I answer, that the time betwixt, and Christs coming to judgment (however in some respects long) yet may it be sayd to be short in the following respects.

First in respect of Gods accompt, to whom a thousand yeares are but as one day *2 Pet. 3. 8.* As God sees not, as man sees, so he reckons not as man reckoneth. *Esa. 55. 8.*

Secondly in respect of the time already past, & in speciall, in respect of the time since that his coming was prophecied of: for his second coming was prophecied of by Enoch the seventh from Adam, many thousand yeras agoe *Jud. 5. 14.* & in regard hereof our time now is said to be the the last time, & we are said to be the people, upon whom the ends
of

of the world are come, 1 Job. 2. 18. 1 Cor. 10. 11.

Thirdly, in respect of time to come, if I may to speake, and call that time, after which time shall be no more: but I meane, that in respect of eternity succeeding Christs second coming the time betwixt and that is but short: for suppose it were an 100 or a 1000 yeares afore Christ shall come to judgment, yet what is that to eternity; it is no more to eternity then a drop of a bucket to the whole Ocean, or then the dust of a ballance to the vast mountaines; it is no more then a finite thing to what is infinite.

Other considerations might be named, with regard whereunto Christs coming to judgment may be sayd to be neere at hand; but I shall passe them over and come to prove the second particular, to wit,

Secondly, *That the time is short in respect of the neare approach of every ones death.* This is another thing, which the Apostle aimes at, in saying, that, *the time is short*; he would give us thereby to understand, that we have but a short while to live; & for prooffe thereof, view the following Scriptures, *Iob 14. 1. and 16. 22. Psal. 89. 47. and 39. 12. Heb.*

13. 14. wherein it is said, *That wee are of few daies, that we have here no continuing city, that wee are Pilgrimes and Strangers &c.*

Before I make application, I shall make answer to the following question, *to wit, how short is our time.* Should wee heare such a question undertaken to be answered out of the pulpit, we might perhaps at the first hearing of it imagine, that the party so undertaking did intend to cast a figure, and to tell fortune (as we call it) but if you will carefully attend to the three following answers, which I shall make thereunto, I doubt not, but that you will judge it to be a Question not unfit, for the most serious and sober Divine to resolve. To the question then I answer,

First, that to speake within some latitude, and compasse of time, or in generall wise, it may well be knowne how short our time is in this sort, I say the shortnesse of our time may be knowne by those various Metaphors, similitudes or comparisons, wherewith in the following Scriptures, man, his life & daies are set forth in the word of God. *Iob. 7. 6, 7. & 9. 25, 26. Psal. 38. 39. & 103. 15,*
16,

16. 144. 4. *Iam.* 4. 14. *Psal.* 103. 3. There we read, that man, his life and daies are resembled to a *wind, smoake, vapour, grasse, a flower &c.* Especially I shall mention *Psal.* 39. 5. becaule that scripture comes very neare to the Metaphor, which *Paul* useth in the *text*; there wee see, That *God* hath rolled up our time so close and neare together, that there is but the scantling of an hand-bredth left unto us.

Secondly, to speake punctually, to a point or moment of time, there is no man able to say; how short the time is, whether in respect of *Christs* second coming, or in respect of his owne death.

First, None knoweth the punctuall time, day, or houre, when *Christ* shall come to judgement, and for prooffe thereof see, *Mat.* 24. 36. & 25. 13. *Mar.* 13. 35.

2ly, That none knows punctually the time of his owne death, see the following Scriptures *Pro.* 27. 1. *Iam.* 4. 14. *Escl.* 9. 12. There we read that *man knowes not his time not so much as what shall be on the next morrow &c.*

Thirdly I answer, that the time is much shorter, then the most people for the most part

part are aware of, and this I affirme both in respect of death and judgment.

First, That the time betwixt this & Christs second coming, is shorter then the most people for the most part are aware of, may be proved by Luk. 21. 35. where it is said, that the day of judgement; shall come as a snare upō the Inhabitants of the earth, as also by Luk. 17. 26, 27, &c. where we read, that most people shall be as sensuall, as secure, and as little looking for Christs coming to judgment, when he comes as Sodome, or as the old world did expect the destruction of fire, or the deluge of water.

Secondly, that the time betwixt this and our dying day is shorter then the most doe imagine, may be proved by Eccl. 9. 12. where it is affirmed, that death comes and seizeth upon the most of men, even as unexpectedly as the net, or snare doth the Fish, or Fowle. The truth of this is seen in sad and frequent experience: for let it be observed, and we shall find very commonly, that God doth then cut short the thread of mens lives, at what instant they think to live long; as for example, when people have undertaken more worldly imployment, then

then ever they did afore, when they have most yrons in the fire, and are most eager in the pursuit of their worldly designes, or when people have compassed all their worldly projects and have got the things, which in their hearts and soules they did most thirst after, and do then think to live long & with hearts ease upon the sweet of that which they have laboured sorely for, & beat their brains about, I say, at such a time *God* doth shorten and put an end to their time. And for further prooffe hereof, let the following Scriptures be considered, *Luk. 12. 19, 20. Mat. 24. 48.*

Use

I now come to the *quod reliquum*, to what remaineth of the doctrine, I meane to the use and application of it; and surely this that remaineth is like *the good wine in the Gospel*, though *it comes last*, yet indeed it is *best of all*; the life and soule of a Sermon being in the use and application of it. Now for the use, which we are to make of the foresaid doctrine, the *Apostle* doth in the following words both expressly and amply, and singularly direct us, saying, *Let them*
that

that have wives be as if they had none, and they that weepe &c. Yet afore I urge or prosecute any of these particulars, give me leave to premise and inferre one generall use, and the rather, because that generall exhortation will have a speciall influence into, and will prove as a speciall preparative disposing us the better for the following particular instructions. Be you then from the consideration of the foresaid doctrine in generall wise exhorted *To lay to heart the shortnesse of your time.* This is a very speciall and a very profitable duty. *Ecc. 7. 2.* There we see, that it is the duty of *the living to lay to heart their end:* this laying to heart our end is elsewhere called *the consideration of our latter end,* *Deut. 32. 29.* and in that regard I shall both exhort you & pray for you, saying in the *Apostles* words *2 Tim. 2. 8.* consider what the *Apostle* hath said in the text concerning the shortnesse of our time, and the Lord give you understanding, both in this, and in all things. We have need of prayer as well as of exhortation: for the Lord knowes, that we do see, and heare, and read frequently of many things, which we doe very little,

cle, if at all consider, and lay to heart, and
 least of all the particular in hand; insomuch
 as I may truly say, that of any thing in the
 world, that is so well known, so frequen-
 ly and apparently scene, there is nothing,
 that is so little considered and laid to heart.
Paul saies in the text, This I say brethren, the
time is short; I may well adde, we our selves
 do see, and see, and see, and see often in such
 sad instances and spectacles of mortality, as
 is now before us, That our *time is short*: but
 who laies to heart and considers it? who can
 say in this case as the Church did in another
Lam. 3. 5 1. Mine eye affecteth my heart? Let us
 a little take view of all sorts and conditions
 of people. I will passe over childhood
 (because at that age we are lesse capable of
 consideration) and come to youth ; *Do*
young men and women consider and lay to heart
the shortnesse of their time? Alas, they are
 so farre from laying to heart any alteration
 by death, that they lay not to heart any the
 least alteration by age or sicknesse: for
 young people make not any accompt, that
 their fine face, their youthfull strength,
 beauty, activity, shall ever decay, or be im-
 paired

paired. Having passed through youth, I come to middle age, and doe aske the Question, *Whether doe people in the midst of their daies, in the height of their strength, lay to heart the shortnes of their time?* As Sampson sayd, *Give me a champion, that I may fight with him,* so I say, shew me an instance, and example in any one man, or woman, who considers this thing, that I may commend them. Yea to come to old age, doe people when they are well stricken in yeares, or when they begin to be sickly and doe find infirmities to be growing upon them, doe they lay to heart the shortnesse of their time. Alas the very Heathen did observe this corruption; and deceit in the heart of man, so wit. that there is scarce any one so old, but he thinks to live one yeare longer, and still one yeare longer, and yet one yeare longer. for people when they begin to be sick, and as we our selves may observe, how it is given to people to thinke, and say of their sicknesse, as *Christ* did concerning that of *Lazarus*, *This sicknesse is not unto death*; yea it were to be wished, that carnall freinds in their foolish pity, [com-

ing to visit their sicke friends] would not, like the false Prophets of old crying *peace, peace*, sow the pillowes of security under their freinds arme-holes, and rocke them in the cradle of forgetfullnesse both of *God* and of themselves, assuring their freinds, that their present sicknesse shall not shorten, and much lesse end their time; of such friends we may well say as *Iob* did of his, *Miserable Counsellors and miserable Comfortors are yee all*. And because it is not sufficient to accuse, unlesse the charge be made evident, I will now make it appeare by sundry evidences, that very few doe lay to heart the shortnesse of their time; First I shall bring in the common wickednesse and profanesse of the world to testify it, and I shall say with allusion to those words of *Samuel* to *Saul* 1 *Sam.* 15. 14. If the most of people doe indeed consider and lay to hart the shortnesse of their time, what meanes that common cry of all sorts of sinnes (of drunkennesse, swearing, cursing, uncleannesse,) which we doe daily see with our eyes and heare with our eares, especially if we goe abroad to a market, fayre, or the like. But

But for more particular evidence I say, first, as the *Prophet* speaks in another case *Hos. 7. 10.* so I say here, *The pride of people doth testifie to their faces*, that they doe not lay to heart how short their time is: for did people consider seriously and sadly the shortnesse of their time, would they be so haughty, so lofty, so scornfull and disdainfull of their inferiours? (as if we all were not one flesh, and of the same blood) as they be. Would the women kind be of such a proud demeanour as is described and reprov'd, in the haughty Daughters of *Si-on*, walking with stretched out necks, wanton eyes, mincing as they goe and making a tinckling with their feete. *Esa. 3. 16* Surely beloved, the minding of the shortnesse of our time, would bring downe the stout hearts and lofty lookes of people, and would cause us all to walke more humbly both with our Creator and with our fellow-creatures

Secondly, *Mens covetousnesse* doth testify to their faces, that they lay not to heart the shortnesse of their time: we

see, that with very many there is no end of wordly care, toile and travell, they being never satisfied in their minds with what they have, but are still restlesse in adding house to house, field to field, farme to farme, bargaine to bargaine. Did people seriously consider, that they have not long to live, there would be more contentment and lesse covetuosnesse, then is every where among all sorts to be scene.

Thirdly, That few doe consider *the shortnesse of their time* doth appeare by this, *to wit*, That though people doe sometimes think upon death, yet they think onely of one way of dying, or upon one kind of death, *to wit*, they think only of dying a naturall death, they think of dying by age, or in their beds; where as we may as well dy an untimely, or a violent death as a naturall death, we may be cut off in the midst of our daies and strength by a thousand disasters, we may die in a prison, we may have our throats cut, or our braines dashed out, we may die in a ditch as well as in our beds.

Fourthly,

Fourthly, It appears, that the, most people are mindlesse of *the shortnesse of their time*, in that they consider not in whose hands their time is: For whereas Scripture tells us, that our time is in Gods hands, and that our life doth wholly depend upon his pleasure and appointment, they are as forgetfull of any such thing (as appears by their common language) as those wordlings, whom Saint *James* reproveth for projecting this and that, and yet never asking leave of God *Iam.*

4. 13, 14.

Fifthly It appeares, in that people doe so buly themselves about trifles with neglect of the maine things necessary. How doe the most people first provide for the body, for the things of the world, and put off the providing for the soule and things belonging to another world, I will instance onely in two things of moment, which people do put off.

First the making of their wils. We see in experience, how that people doe commonly put off the doing of this to the time of their sicknesse (albeit it

is most uncertaine, whether they shall have any warning of death by sicknesse) yea many will not doe it, when they are sicke, unlesse they are perswaded, that they shall die of their sicknesse and how few will perswade themselves, or will suffer themselves to be perswaded by others, that when they are sick, they are sicke to death.

Secondly, But this is a light matter in comparison: in allusion to those words of the *Prophet* to the king *Esa. 7. 13.* I say here, that *it is a light matter* for men to neglect the making of their wills, and thereby to prejudice their posterity; there are matters of farre greater moment, which are commonly neglected, and those are, The repenting of our sins, the amendment of our waies, the setting of accompts betwixt God and our soules, the making of our peace with God our Judge, the making of our calling and election sure, and alas, alas, how are these neglected? Let two things be here observed, 1 How lasie and slow and sluggish the most of people are as to these things

things; they are as loath to come to any businesse of this nature, as ever any sluggard was to rise out of his bed, insomuch as when they are awaked by the loud cries of Gods Ministers, calling to and upon them in those words of Solomon Prov. 6. 19. *How long wilt thou sleepe O sluggard, when wilt thou arise out of thy sleep.*

They do yawn and stretch themselves upon the bed of security and sensuallity, saying with that *Sluggard* Prov. 5. 10. *Yet a little sleepe, a little slumber, a little folding of the hands to sleepe; a little more of the pleasures of sin, a little more of the profits of sin &c.*

Secondly, let it be observed, how faithlesse and false hearted people are in things of this nature: for albeit they will purpose and set a time for the doing of these things, yet when the time comes, yet (*faithlesse & perverse generation* as they are) they will put it off till another time. Wee see in experience, that *Laban* did not more often change *Jacobs* wages, then many men and women have contrary to

their purposes, promises, vowes and covenants changed the time of their repentance and conversion; they have set a time ten times over, & that time being past and gone, they are still to repent and convert, yea they are as farre (if not farther) from repenting and converting, as ever they were afore.

Briefly and undeniably, The whole course of peoples lives doth testifie to their faces, that *the shortnesse of their time* is not laid to heart by them: for consider, whether the most people doe not live, even as the drunkard drinks, or as the prodigall spends; as those doe drinke and spend as if they could never see the bottome of the barrell, or of their patrimony, so people doe so live, as if they were to live for ever in this world, as if they should never come to the end of their lives

Having now ended my generall exhortation, I might in the next place interre sundry particular ones: *For example,*

First, If our time be short, then let us all looke back and consider, how we have spent

spent and mis-spent our time, what time we have lost.

Secondly, Learne the miserie and mischief of delays of delaying things of moment.

Thirdly, Beware of a surprizall, of being caught napping (as we use to say) of being taken at unawares.

Fourthly, Labour lesse for the meat that perisheth, and labour more for that which endureth to everlasting life.

Fifthly, Learne this point of wisdom, *to wit*, to dispatch the most necessarie things in the first place.

These and the like instructions might fitly be deduced from the doctrine in hand, and are very profitable to be urged, but because I desire to speake somewhat to some of the uses, which the *Apostle* doth expressly inferre from the point, I must therefore of necessitie forbear the prosecution of any of the said particulars.

The first use, which the *Apostle* doth make of this doctrine is to married persons; I say to married persons: for what he saies to Husbands, saying [*let them,*
that

that have wives be as if they had none] must be understood as spoken likewise to wives (for as they who have wives must live as if they had none , so for a like reason those who have husbands must live as if they had none) The *Apostles* true and full meaning is, That the shortnesse of the time considered , those who are married should so live as if they were loosed, or unmarried. But some will here perhaps demaund this question, *what must married persons do, or how must they so live married, as if they were unmarried.*

I answere, that divers particular duties are therein consprized ; among which I shall instance onely in three, or foure.

First it implies, that man and wife ought so to live together, as making a certaine accompt, that within a verie short time they must part, or be parted asunder, saying that [*de futuro*] for future concerning each other, as *Christ* said [*De presenti*] to the Samaritan woman concerning her reputed husband, He, whom I now have, shall not alwaies be
my

my Husband, She whom I now have, shall not alwaies be my wife. The contrary presumption, or forgetfulnesse is (I am afraid) the common fault of married persons: for consider whether it be not with the most couples, as you shall immediatly hear from me, every one doth eagerly desire a good wife or husband, being halfe impatient for such a blessing, as was *Rachel* for the blessing of Children, saying, A good husband, a good wife, or else I am undone; and when God hath granted unto men & women these their desires, what doe they think, or say, and how are they affected. They are affected as *Jonah* was, when he had got a gourd, they are glad out of measure, saying as *Laodicea* in another case, *I am rich and increased in comfort, and I have need of nothing*, yea saying moreover as *Babylon* in her profperitie *Esa 47. 8.* I am made and I am made for ever, I shall never be a widow &c. and thence it is, that God making a sudden and unexpected alteration, they are as much overwhelmed with sorrow and amazement, as afore they were full and

and did overflow with joy; just as it was with *Jonah*, so it is with them; for as *Jonah* was over-joyed when he had a Gourd and when he was suddenly deprived of it, he did so take it to heart, as that he wished his owne death, so they being over-joyed in the enjoyment one of another, when God hath made a separation, they are so out of measure passionate and impatient, as to wish, that they had died the same day, and been buried in the same grave with them. But would you know your duty; remember then this first particular from the *text*, *to wit*, That you are so to live together in the married estate, as making account, that it cannot alwaies, yea, that it cannot long be so, but that within a *short time* you must part. Man and wife must soe live in the House as the *Patriarchs* did in the world, *to wit*, as *strangers and sojourners* together *Heb. 11, 13, 14.*

2 Would man and wife so live married, as unmarried, they must be carefull to use all the comforts and contents of marriage soberly and moderately. It is

one

one maine part of the *Apostles* end and scope in these words, to exhort all married persons unto Christian sobrietic and moderation in the use of all mariage contentments, so that they may be wings, but not weights unto them, we may sur-
fet as well of the comforts as of the cares, of this life.

Thirdly, That man and wife may so live married as if they were unmarried, they must have a speciall care not to coole or abate in affection to the Lord. *Iesus Christ*. We must still love the Lord *Iesus Christ* in such sort, as if we had no other Love but him. The law of marriage is for the married persons to forsake father and mother, and to cleave to each other, but it is not to forsake the Lord *Christ*. This admonition is the rather needfull, because of the common fault of very many married couples in the world. We do live in a world of extremes both within doores and without: for as some couples do love too little, and scarce at all, so others do love one another too much, in so much as that they do quite dote

.dote one upon another, & make idols one
 .of another, they love one another as
Eli did his lonnes, *to wit*, more then they
 love God their Maker, and *Christ* their
 Redeemer. God may have the same con-
 troversie against many married persons
 as he had against *Ephesus*, *to wit*, That
 they have lost much of their first love to
 him. But oh that married persons would
 remember, that God is a Jealous God;
 And oh that they would remember those
 words of *Christ* *Mat. 10. 37*. He that lo-
 veth Father, or Mother, Sonne, or Daugh-
 ter, Hhusband, or Wife, more then *Christ*,
 is unworthy of *Christ*.

I might here have added certaine o-
 ther particulars, but that I hasten to speak
 a few words concerning the next parti-
 cular, *And they that weep as if they wept*
not. Let the question be demanded, *what*
is it for a Christian so to weep, for a losse, or
crosse, as if hee wept not. I answer, 1.
 A Christian must so weep for his signes,
 which are the meritorious cause of every
 losse and crosse, as not weeping for the
losse, and crosse it selfe. Our sorrows in

respect of any suffering should be nothing in comparison of our finnes that have deserved it. I cannot say indeed, that it is the scope of the *Apostle* in the *text* to presse the beleeving Corinthians to sorrow for sinne above all things; neverthelesse I have thought good to answer the Question in this sort, in the first place partly because it is a true saying, That a Christian ought so to weep for his finnes as not weeping for his sufferings (for our sufferings we must so weep, as not weeping; but for our finnes we must so weep, as if we wept indeed) and partly because those persons, who do truly, and plentifully weep for their finnes, cannot choose but weep moderately for any outward suffering, which said, moderation is the scope of the *Apostle* in the *text*.

2 Would we so weep as not weeping, we must so weep, as not to refuse such Christian counsell, or comfort as is fit to be given to us in our mournfull condition. When people are under the heavy hand of God, they are more fit to be spoken unto, then when they thrive and prosper

prosper in the world; and one cause why *Solomon* tels us, that *sorrow is better then laughter*, is because (saies he) *by the sadnesse of the countenance the heart is made better*, more soft, and more humble *Eccl.*

7. 3. We should therefore so weep, as that we do not refuse such Christian advice, counsell, or comfort, as is fit to be given unto persons in our sad condition. The contrary excesse is a fault too common; for many weep for their losses, as *Rachel* did for the losse of her children [*they will not be comforted*] or as *Israel* did for their bondage [*They harkned not unto Moses for anguish of heart, Exod. 6.9.*]

3. That we may so weep as not weeping, we must so weep as not to murmur, repine, or once to open our mouthes against the Lord and his dealing; we must so weep as quietly, silently, patiently submitting our selves to the disposing of the only wise God and Sovereaigne Lord of all. I shall for this referre you to such Scriptures as wherein patience under all losses and crosses is as a very speciall and Christian vertue, commanded,

ed, and wherein the contrary evils of fretting, murmuring, and repining, are forbidden, as very great & grievous evils.

Fourthly, That we may so weep as not weeping, we must so weep as not to dishonour our Religion and specially that faith and hope, which we professe to have in God. It is a great sinne and shame for a Christian to mourne excessively for any outward suffering: for thereby he doth dishonour religion, and give the world occasion to think, that there is no such comfort in the word and in the waies of God as the Scriptures do testifie; & therefore we should beware of so mourning, as to do the least dishonour unto religion, by bringing an evill report upon it.

And more especially we should beware of so mourning as to dishonour our faith and hope in God, either that hope, which we professe to have either touching our selves, or touching any of our departed friends.

First, we should so weep for the dead, for any of our departed friends as not to dishonour

· dishonour, or disparage that hope, which
 · we professe to have concerning them and
 · their better condition in another world;
 · we should so mourne, that they are
 · lost to us and to the comfort which
 · we might have had by them here, as not
 · mourning, that they are lost to God and
 · to themselves; we should so mourne for
 · them being dead, as rejoicing, that they
 · are alive to *Christ*, and that one day
 · they shall rise againe to life everlasting.
 This is the *Apostles* counsell concerning
 the manner, or measure of mourning for
 the dead, *1 Thess. 4. 13.*


Secondly and lastly, we should so
 · mourne as not to dishonour that faith and
 · hope, which we do professe to have in
 · God, his love & favour. Every true Saint
 and servant of God is most deeply, most
 highly in the love & favour of God (as the
 Scriptures do testifie) and they cannot
 · be under such sadnesse for any outward
 · losse and crosse, but that stil they have
 · abundant cause to rejoyce in the interests,
 · which they have in the favour & friend-
 · ship of the Lord *Iesus Christ*, in so much


as that *Iesus Christ* may well say to his over-sad and pensive servants, as *Elkanah* did to his beloved *Hannah*, *1 Sam. 1. 8.* *Why weepest thou and why is thy heart so much, so over much grieved, am not I better to thee then ten sons.* Is not my love better then the love of ten husbands, or ten wives. Briefly then, upon occasions of weeping, a Christian must so weep for the losse of one comfort, as not weeping, but rejoycing rather that he hath not lost all, nor the maine of comforts, A wise must so weep for the losse of a loving Husband, as not weeping, but rejoycing rather, that shee hath not lost an ever living God, and an ever loving Saviour.

Caution. As *Christ* said in another case, so I say here, All men and women cannot receive this comfort, but onely those, to whom it is given, I meane, the true **Saints and servants and children of God**, such as can say with the spouse in the *Canticles* (*I am my welbeloveds and my welbeloved is mine*) and therefore *Qui potest capere, capiat,*) They that can receive this

comfort as belonging to them, let them
 and them alone receive it, but as for
 worldlings and the wicked (continuing
 in the estate wherein they are) I must
 needs say, as *Christ* did to the rich *Luk.*
6. 24. Woe unto you for you have received
your consolation.

FINIS.





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